شرح حديث:

من يرد الله به خيرا يفقهه في الدين

EXPLANATION OF THE HADITH:

WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION

SHAYKH
ʿABDUR-RAZZĀQ IBN ʿABDUL-MUHSIN AL- ʿABBĀD AL-BADR

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Current Occupation: He is a member of the teaching staff at the Islāmic University of Madīnah.

Scholarly Certifications: Doctorate in *'Aqīdah.*

The Shaykh has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Adhkār.*
2. *Ḥajj & Refinement of Souls.*

3. Explanation of '*Exemplary Principles'* by Shaykh Ibn 'Uthaymīn (رَحِمَهُ ٱللَّهُ).

4. Explanation of the book, *The Principles of Names & Attributes*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

5. Explanation of the book, *Good Words*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

6. Explanation of the book, al- ʿAqīdah *at-Tahāwiyyah.*

7. Explanation of the book, *al-Fuṣūl: Biography of the Messenger*, by Ibn Kathīr (رَحِمَهُ ٱللَّهُ).

8. An explanation of the book, *al-Adab-ul-Mufrad,* authored by Imām Bukhārī (رَحِمَهُ ٱللَّهُ).

He studied knowledge under several scholars. The most distinguished of them are:

1. His father the ʿAllāmah Shaykh ʿAbdul-Muhsin al-Badr (حفظه الله).

2. The ʿAllāmah Shaykh Ibn Bāz (رَحِمَهُ ٱللَّهُ).

3. The *ʻAllāmah* Shaykh Muḥammad ibn Sālih al-ʻUthaymīn (رَحِمَهُ ٱللَّهُ).

4. Shaykh ʻAlī Ibn Nāsir al-Faqīhi (حفظه الله).

TRANSLITERATION TABLE

Consonants

ء	ʾ	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū
Diphthongs	ـَوْ	aw	ـَيْ	ay		

Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رَضِيَ ٱللَّهُ عَنْهُ	May Allāh be pleased with him (i.e., a male companion of the Prophet Muḥammad)
سُبْحَانَهُ وَتَعَالَىٰ	Glorified & Exalted is Allāh
عَزَّوَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَىٰ	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted
عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e., a Prophet or Messenger)

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e., Duʿā sent when mentioning the Prophet Muḥammad)
رَحِمَهُ اللَّهُ	May Allāh have mercy on him
رَضِيَ اللَّهُ عَنْهُمْ	May Allāh be pleased with them (i.e., Duʿā made for the Companions of the Prophet Muḥammad)
جَلَّ جَلَالُهُ	(Allāh) His Majesty is Exalted
رَضِيَ اللَّهُ عَنْهَا	May Allāh be pleased with her (i.e., a female companion of the Prophet Muḥammad)

بسم الله الرحمن الرحيم

FIRST LESSON

Indeed, all praise belongs to Allāh. We seek his aid, his forgiveness, and we repent to Allāh. We seek refuge with Allāh from the wickedness of our souls as well as the evil consequences of our deeds. Whomever Allāh guides none can mislead him and whomever Allāh misguides no one can guide him.

I openly testify that none has the right to be worshiped in truth except Allāh alone. I also testify that Muḥammad is Allāh's servant and final messenger. May Allāh raise his rank and grant him, his family, and all of his Companions peace. O Allāh! We only possess knowledge which you have given to us. O Allāh! Grant us knowledge which will benefit us and increase us in it.

To proceed:

Ṣaḥīḥ al-Bukhārī and Muslim authentically report the Ḥadīth of Mu'āwiyah (رَضِيَ ٱللَّهُ عَنْهُ) in which the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

This tremendous demonstrates clearly the great status of Fiqh in the Religion. The person who busies himself with this great matter and has taken significant concern for it is among the signs that Allāh (عَزَّوَجَلَّ) wants good for his servant.

Allāh wanting as mentioned in the Ḥadīth refers to His divine decree and universal will,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا

"When Allāh wants good for a person."

Meaning, through Allāh's universal and divine decree He grants his servant Fiqh, causes the servant to find pleasure in being busy with learning the Religion.

The word, **"good"** is mentioned in an indefinite form (in Arabic) to attach a level of importance and clarify the abundance of good to whomever Allāh (تَبَارَكَ وَتَعَالَى) bestows Fiqh of the religion which by it is a means for one's victory and success. The servant finding happiness in having Fiqh of the religion, devoting oneself to it, regularly attending the sittings of knowledge, being delighted with reading the books from the people of knowledge, also studying and memorizing is among the signs of good for the servant.

The servant should set aside a portion of his day for seeking knowledge. An avenue in which he acquires knowledge is that he doesn't let a day pass by without obtaining it. Doing this should be among the objectives that the Muslim strives for daily and is serious about acquiring beneficial knowledge. Rather this is the most significant objective the Muslim seeks and strives for its obtainment.

Dear distinguished brothers in Islām, we need to study this matter in the field of propagating Allāh's religion. Our Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) use to supplicate every day after

Ṣalāh Fajr as authentically reported in the Ḥadīth of Umm Salamah (رَضِيَ ٱللَّهُ عَنْهَا) in which the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ),

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلاً مُتَقَبَّلاً

"O Allāh, I ask You for beneficial knowledge, goodly provision, and acceptable deeds."

In another wording the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) mentions,

وَعَمَلاً صَالِحاً

"And whoever does righteous deeds."

This Ḥadīth was collected by Imām ʾAḥmad, Ibn Majah, as well as others; it was declared Ṣaḥīḥ. This is a tremendous supplication which the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) started with every day. In the morning, he will begin this supplication with asking for beneficial knowledge.

He would give precedence to knowledge over goodly provisions and acceptable deeds. Hence, starting with a specific matter demonstrates its significance. These three

matters which the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) gathered in this blessed supplication, in reality, is the daily objective of the Muslim. Hence, the Muslim's daily actualization of these three objectives consist of these three objectives and acquiring them:

- Beneficial knowledge
- Goodly provisions
- Acceptable deeds

There doesn't exist a fourth objective outside of these mentioned. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) gathered the Muslim's goals within this tremendous supplication and brought it in the first part of the day to seek assistance from Allāh (عَزَّ وَجَلَّ), supplicate to Him for aid and success in actualizing these goals and its attainment.

Therefore, if Allāh (سُبْحَانَهُ وَتَعَالَىٰ) doesn't grant aid to his servant it is not possible for him to achieve anything. So, based upon this we mentioned earlier in the Ḥadīth of Mu'āwiyah, **"When Allāh wants good for a person He bestows on him Fiqh of the Religion"** that when Allāh doesn't grant his servant aid, success, and direction to the correct path one will be incapable of achieving these great objectives.

It is imperative that the Muslim upon completing the Fajr prayer and performing the legislated remembrances done after every prayer like seeking forgiveness thrice and saying,

اللّٰهُمَّ أنت السلام، ومنك السلام، تباركت يا ياذا الجلال والإكرام

"Allāhumma Antas-Salāmu, wa minkas-Salāmu, Tabārakta ya Dhāl-Jalāli wal-Ikrām. (O Allāh! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honor)."

Also making *Tahlīl* (saying Lā ilaha illa Allāh) and *Tasbīh* (saying Subhānallāh) thirty-three times; making *Takbeer* (saying Allāh Akbār) thirty-three times; as well as *Tamhīd* (saying al-hamdulillah) thirty-three times. Making it one hundred with saying the statement of Tawhīd (Lā ilaha illa Allāh). Then reciting Ayatul Kursi, Sūrah Ikhlaas, Sūrah Falaq, and Sūrah Nās like the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) would do after the five daily prayers.

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) would say the aforementioned supplication after these legislated remembrances. The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) would also perform the legislated

remembrance required for the Muslim to say after the daily prayers as well as after Fajr. The Muslim beginning his day with this is excellent devotion to Allāh (سُبْحَانَهُ وَتَعَالَىٰ), resorting to Him, seeking aid and success that He makes easy these great objectives:

- Beneficial knowledge
- Goodly provisions
- Acceptable deeds

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) starting this supplication with beneficial knowledge entails that the servant can only distinguish goodly provisions from bad provisions and goodly deeds from bad deeds with beneficial knowledge. Therefore, beneficial knowledge is brightness and light for its carrier in which he is guided through levels of darkness. He is able to distinguish truth from falsehood, guidance from error, permissible from impermissible, and Sunnah from innovation.

All of these matters are only possible for the servant to distinguish with beneficial knowledge. This is the same beneficial knowledge that is derived from the Book of Allāh and the Sunnah of His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Therefore, Allāh (سُبْحَانَهُ وَتَعَالَىٰ) granting the servant success

and finding pleasure in the acquisition of beneficial knowledge and having devotion towards it are among the signs that Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) wants good for His servant.

The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

What can be understood from the statement "Fiqh of the Religion" is from two aspects:

- *Fiqh al-Akbār* which is matters of ʿAqīdah
- And *Fiqh al-Asghar* which is matters of rulings

Fiqh of the Religion is not exclusive to knowing rulings; rather, it primarily deals with matters of ʿAqīdah which are the foundation of the religion and its support. Therefore, learning the foundations and principles of ʾĪmān like belief in Allāh, His Messengers, His Angels, His Books, and so forth are from the foundations of

ʾĪmān. All of these matters fall under *Fiqh of the Religion* and is the foundation on which the religion is built upon.

In the well-known Ḥadīth of Jibrīl when he asked the Prophet (ﷺ) about Islām he (the Prophet) mentioned the outward legislated matters of Islām such as the two testimonies of faith, the Ṣalāh, fasting, Zakat, and Ḥajj. Yet when Jibrīl asked him about ʾĪmān, the Prophet mentioned the inward matters of ʿAqīdah which are in the heart. They are tremendous foundations of ʾĪmān that are the belief in Allāh, His Angels, His books, His Messengers, the Last Day, and the belief in the Divine decree (the good and the bad).

At the end of the Ḥadīth, the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said,

هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

"This was Jibrīl who came to teach you all your religion."

Thus, it can be understood that the religion of Islām is derived from its outward legislation such as the Ṣalāh, fasting, and so on from the various legislated acts. It is also derived from matters of ʿAqīdah which are in the

heart such as belief in Allāh, the books, the Messengers, the Last Day, and belief in the Divine Decree—the good and bad of it.

So, being occupied with studying matters of ʿAqīdah and learning about the foundations of ʾĪmān are from having Fiqh *of the Religion* which is the building blocks of having *Fiqh* of Allāh's religion and is founded upon that.

For instance, if the servant was busy himself with deeds and concerned himself with acts of worship without having the correct ʿAqīdah in which the religion is established upon then indeed his deeds are not deserving acknowledgment before Allāh.

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَمَنْ أَرَادَ ٱلْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ ﴾

"And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e., do righteous deeds of Allāh's Obedience) while he is a believer." [*Sūrah al-Israa* 17:19]

Here it is must to have the correct ʿAqīdah and foundations of ʾĪmān. Allāh continues in the same verse,

﴿ وَهُوَ مُؤْمِنٌ فَأُوْلَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ١٩ ﴾

“while he is a believer (in the Oneness of Allāh Islamic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allāh).” [*Sūrah al-Israa* 17:19]

Meaning, that Allāh (سُبْحَانَهُ وَتَعَالَىٰ) is pleased and accepts it. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says in another verse,

﴿ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ٥ ﴾

“And whosoever disbelieves in the Oneness of Allāh and in all the other Articles of Faith [i.e., His (Allāh's), Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work, and in the Hereafter, he will be among the losers.” [*Sūrah al-Māʾidah* 5:5]

Therefore, deeds will not be accepted, pleased with, nor deserving acknowledgment before Allāh unless it is established upon the correct ʿAqīdah and sound ʾĪmān derived from the book of Allāh (سُبْحَانَهُ وَتَعَالَىٰ) and the Sunnah of His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

The Prophet's statement, **"When Allāh wants good for a person He bestows on him Fiqh of the Religion"** includes in this primarily for its study of ʿAqīdah, Tawhīd, and fundamental principles of ʾĪmān. Thus, the servant being concerned with these matters is from Allāh (سُبْحَانَهُ وَتَعَالَىٰ) wanting good for him.

The matter of ʿAqīdah as it relates to ʾĪmān and the religion is similar to the root of a tree and pillars of a building. Similarly speaking trees cannot be built upon anything except its roots and buildings cannot stand upon anything except its pillars, this religion cannot be established upon anything except the pillars of ʾĪmān which are matters of ʿAqīdah that the heart of the true believer has embraced, his heart is filled with it. Afterward, the believer's limbs are adorned with righteous deeds in accordance with the righteousness of his heart just as the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said,

أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلاَ وَهِيَ الْقَلْبُ

"Beware, in the body, there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupt the whole body is corrupt, and hearken it is the heart."[1]

So, when the inside is filled and becomes sound with ʾĪmān, then the limbs will follow. The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said,

إِنَّ عَمَّار بْن يَاسِرٍ مُلِئَ إِيمَانًا حَتَّى مُشَاشِهِ

"Ammar's heart overflows with ʾĪmān up to the top of his bones."[2]

Meaning, it overflowed up to his fingertips which filled up from the inside. So, when ʾĪmān fills the heart and the inside of the person the limbs will follow.

[1] Saḥīḥ Muslim No. (1599).
[2] Sunan an-Nasā'ī No. (5007).

Fiqh of the Religion of Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) includes primarily the understanding of ʿAqīdah and matters of ʾĪmān which correct the inside of the person. Outward righteousness only is not what was intended here rather it is a must that the inside (of the person) is sound and upright upon correct belief in Allāh and what He has ordered His servants with. Thus, this ʾĪmān, which his heart has embraced, becomes the focal point and pillar in which the establishment of the religion is built upon.

The statement, **"He bestows on him Fiqh of the Religion"** is inclusive to learning and studying Islāmic rulings, Islāmic legislation, and acts of worship which Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) orders His servant with. This statement is also inclusive to, after matters of ʿAqīdah, the five building blocks of Islām which he (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) mention in the Ḥadīth of Ibn ʿUmar (رَضِيَٱللَّهُعَنْهُمَا),

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلاَةِ وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ وَحَجُّ الْبَيْتِ

"Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allāh and that Muḥammad is the Messenger of

Allāh, establishing the Ṣalāh (prayer), paying the Zakat (obligatory charity), fasting in Ramaḍān, and making the Ḥajj (pilgrimage) to the House."[3]

The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) called these five "the building blocks of Islām" as he said,

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ

"Islam has been built on five [pillars]"

So, having Fiqh (understanding) of these is from having Fiqh of the Religion. Rather, they are from the greatest matters of having Fiqh of Allāh's religion.

Afterward are other actions of the religion and learning about the lawful and impermissible acts (i.e., Halal and Haram). Then after that Fiqh of the Religion is inclusive of learning about *Raghā'ib* (aspiring supererogatory deeds), Sunan acts, and recommendable acts one gradually seeking these, obtaining them, and gaining Fiqh concerning them.

[3] Saḥīḥ al-Bukhārī No. (8).

Therefore, the ʿAqīdah is the foundation in which the religion is built upon then there are the five building blocks followed up by learning and studying about the Halal and the Haram as mentioned in the Ḥadīth,

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللّٰه صلى الله عليه و سلم فَقَالَ: أَرَأَيْت إذَا صَلَّيْت الْمَكْتُوبَاتِ، وَصُمْت رَمَضَانَ، وَأَحْلَلْت الْحَلَالَ، وَحَرَّمْت الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا؛ أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ

"A man questioned the Messenger of Allāh (peace and blessings of Allāh be upon him) and said, "Do you think that if I perform the obligatory prayers, fast in Ramadhan, treat as lawful that which is halal, and treat as forbidden that which is haram, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?" He (peace and blessings of Allāh be upon him) replied, "Yes."[4]

When the person learns the ʿAqīdah and devotes his attention towards it, learns the building blocks of Islām afterward learns the Halal and Haram then moves to the area of learning the *Raghāʾib*, recommendable acts, and

[4] Saḥīḥ Muslim No. (15).

Sunan moving upon this blessed path and devotes himself to seeking it and acquiring it this is a clear sign that Allāh (سُبْحَانَهُ وَتَعَالَىٰ) wants good for him.

The scholars (رَحِمَهُمُ ٱللَّٰهُ) have said that the opposite understanding can be applied to this Ḥadīth. Whoever has not been granted success to seek knowledge, and the desire to acquire it has not been placed in his heart are among the signs that Allāh doesn't want good for him. This is because when Allāh wants good for a person, He bestows on him Fiqh of the Religion and success to understand it.

Hence, the opposite understanding (of the Ḥadīth) is that whoever's heart is not devoted to seeking knowledge and acquiring it are among the signs that Allāh doesn't want good for him. So, based upon this, it is necessary that the servant increase his aspiration during his days in begging His Lord (تَبَارَكَ وَتَعَالَىٰ) to grant him knowledge, success, ease in his heart, and give one refuge from his soul and the Shayṭān. All of this so that he will feel happiness and become devoted towards seeking knowledge. One should take a small portion of his day for acquiring knowledge; and he should aspire not to let

the day end unless he has acquired something of knowledge, whether it is a little or a lot.

One should take a portion of his day because this is among the foremost goals of the Muslim throughout his day. The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا

"O Allāh, I ask You for knowledge."

The first thing that the Prophet asked for in his day was this,

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا

"O Allāh, I ask You for beneficial knowledge."

Since it is not befitting or appropriate to let the day end without having gained some portion of knowledge because by doing so he has lost out on a tremendous goal and objective in one's day. Rather it is the foremost goal throughout one's day as made clear in the supplication of the Noble Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

The scholars of Islām have also mentioned that this Ḥadīth, the Ḥadīth of Mu'āwiyah, contains another meaning. His statement (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ),

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

What is intended by 'Fiqh of the Religion' here is the Fiqh (understanding) that requires implementation. The person who seeks it (Fiqh) is a person who intends on implementing it.

As for the one who seeks knowledge to increase in what he has memorized and boast among his brothers to earn praise and so forth this isn't inclusive of the statement,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

Even if his memorization, knowledge, and acquiring knowledge increases this still is not inclusive to this

Ḥadīth in which Allāh (سُبْحَانَهُ وَتَعَالَىٰ) wants good for him. Because this knowledge and these memorized texts which he obtained are in reality a proof against him not for him. The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said,

وَالْقُرْآنُ حُجَّةٌ لَك أَوْ عَلَيْك

"and the Qurʾān is a proof either for you or against you."[5]

And he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said,

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْقُرْآنِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

"Allāh raises some people (in status) because of this Qurʾān and brings others low because of it."[6]

It is mentioned on the authority of Qatādah (رَحِمَهُ ٱللَّهُ) who said,

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[5] Saḥīḥ Muslim No. (223).
[6] Saḥīḥ Muslim No. (9).

"Anyone who sits to learn this Qurʾān—meaning recites this Qurʾān—will either be increased by or debased by it."

The one which is increased by it is the one who contemplates over it and aspires to implement these verses, admonitions, commands, and prohibitions otherwise there is no benefit in him reciting (for example),

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱجۡتَنِبُواْ كَثِيرٗا مِّنَ ٱلظَّنِّ إِنَّ بَعۡضَ ٱلظَّنِّ إِثۡمٞۖ وَلَا تَجَسَّسُواْ وَلَا يَغۡتَب بَّعۡضُكُم بَعۡضًاۚ ﴾

"O you who believe! Avoid many suspicions. Indeed some suspicions are sins. And spy not, neither backbite one another." [*Sūrah al-Hujuraat* 49:12]

Al-Ḥasan al-Basri (رَحِمَهُ ٱللَّهُ) said,

"The Qurʾān was revealed to be implemented so the people should recite it to implement it."

Ibn al-Jawzī (رَحِمَهُ ٱللَّهُ) said,

"The meaning of 'the people should recite it to implement it' is that they should busy themselves with reading it only."

What is meant here is that reading the letters only. As for the contemplating over it, comprehending its meanings, and implementing what is understood from it is something that those people weren't concerned with and this isn't among the signs that Allāh wants good for His servant.

Rather what Allāh (سُبْحَانَهُۥ وَتَعَالَىٰ) says is,

﴿ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ٢٩ ﴾

"(This is) a Book (the Qurʾān) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." [*Sūrah Sʿad* 38:29]

So, based on this one should direct his seeking knowledge towards implementing that knowledge. His intention should be well-established within his heart for

that purpose. It should even be the case when learning the Sunan and recommended acts. He should aspire to implement these matters.

Some of the Salaf, one of them was Qays al-Mulāi (رَحِمَهُ ٱللَّهُ) said,

> “When you hear a Ḥadīth implement it even if it is once so that you become of its people who perform these deeds.”

What is intended by his statement is the Aḥādith as it pertains to the Sunan, *Raghā`ib*, and recommended acts. He stated, **“implement it even if it is once”** so that you become among the people who perform these deeds.

As for the Aḥādith as it pertains to the religious duties, obligations, and those that forbid from the unlawful then these must be implemented on a continuous basis in order for one to become among those people who perform these deeds. As it pertains to those aḥādith to just implement it once, rather it is imperative to be consistent. As for the Sunan acts which are recommended one should aspire to seek knowledge concerning it with the intention in one’s heart of

implementing it until he becomes among those carry out these aḥādith and Sunan acts reported from the Messenger of Allāh (ﷺ).

Hence, the what is intended by the Prophet's statement, **"When Allāh wants good for a person He bestows on him Fiqh of the Religion"** this occurs when one seeks knowledge which necessitates implementation. This is a stipulation for Allāh wanting good for His servant and not a cause (for that good) as Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) mentioned. That is because one of the other conditions for Allāh wanting good for His servant is being granted Fiqh of the Religion. Meaning that it is not possible for the servant to carry out deeds of the religion without having Fiqh (understanding). So, if he acquires Fiqh (of the Religion) then he also has acquired one of the conditions for his deeds being accepted; and if he implements it, he will be rewarded, and if he doesn't implement it, he will not achieve anything. Therefore, merely having knowledge alone isn't inclusive to the Prophet's (ﷺ) statement,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

Just having knowledge and sitting in the circles of knowledge are not inclusive to the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) statement. Not until this knowledge is followed up with implementation; that the person who seeks knowledge and acquires it aims to carry it out otherwise this knowledge with this type of person is like a loan that will leave him one day and he didn't gain any benefit from it. Or it is like a loan that remains with him for a time, and he didn't benefit from it. Rather, the one who benefits is he who implements the knowledge which he acquired and strove diligently for hence he becomes among the people of this Ḥadīth,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

The Ḥadīth of Abū Barzah al-Aslamī (رَضِيَ ٱللَّهُ عَنْهُ) mentions that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

لاَ تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ عِلْمِهِ فِيمَا فَعَلَ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَعَنْ جِسْمِهِ فِيمَا أَبْلاَهُ

"The feet of the slave of Allāh shall not move [on the Day of Resurrection] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out."[7]

These five questions will be asked to the servant on the Day of Resurrection. A question about one's life, another about his body, two questions about his wealth, and one question about his knowledge. The feet of the servant shall not move on the Day of Resurrection until he is asked about these five matters.

Therefore, what is alluded to in this Ḥadīth is that the goal and purpose of knowledge is implementation. This is the reason why the servant will be asked on the Day of

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[7] At-Tirmidhī No. (407).

Resurrection about his knowledge and what he did with it. Thus, the purpose of knowledge is an implementation (of that knowledge). ʿAli ibn Abū Ṭālib (رَضِيَٱللَّهُعَنْهُ) said,

هَتَفَ الْعِلْمُ بِالْعَمَلِ ، فَإِنْ أَجَابَهُ وَ إِلَّا ارْتَحَلَ

"Knowledge calls out for implementation. When it is responded to it will remain otherwise it will leave."

Like mentioned in this previous statement it is a loan that will leave a person without being benefited by. In some cases, some people will take benefit of knowledge more so than the one teaching it. Muṭarrif ibn ʿAbdullāh bin ash-Shakhīr said in his supplication that is mentioned in the book *az-Zuhd* by Imām ʾAḥmad,

اللَّهُمَّ لَا تَجْعَلْ غَيْرِي أَسْعَدَ بِمَا عَلَّمْتَنِي مِنِّي

"O Allāh! Don't cause others to benefit from what I learned more than me."

Ibn Taymiyyah (رَحِمَهُٱللَّهُ) said concerning the aforementioned statement,

"This is among the most comprehensive or greatest supplications."

Others will benefit from your knowledge if they implement it and you don't. Based upon this, a great calamity to befall a person is when he increases in knowledge, yet he doesn't give that same concern in implementing it. He increases in knowledge, teaching, commanding the good, and forbidding the evil yet doesn't give concern in implementing it.

In Imām ʾAḥmad's Musnad, the Ḥadīth of Anas mentions that the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said,

رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي قَوْماً تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ ، فَقُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرِيلُ ؟ قَالَ الْـخُطَبَاءُ مِنْ أُمَّتِكَ الَّذِينَ يَأْمُرُونَ النَّاسَ بِالْـبِرِّ وَ يَنْسَوْنَ أَنْفُسَهُمْ وَ هُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ

"I saw on the night I made the ascension a people whose lips were being cut off by scissors from the Hellfire. So, I said, 'O Jibrīl, who are these individuals? He said, 'They are the preachers of your Ummah.' They order the people with good,

and they forget to do the good while they are reciting the Book—do they not have sense."[8]

Al-Bukhārī and Muslim reported the Ḥadīth of Usāmah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ،
فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ
أَىْ فُلاَنُ، مَا شَأْنُكَ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ
قَالَ كُنْتُ آمُرُكُمْ بِالْمَعْرُوفِ وَلاَ آتِيهِ، وَأَنْهَاكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ

"A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them

[8] Collected by Ibn Abī ad-Dunyā. Shaykh al-Albānī (رَحِمَهُ اللَّهُ) graded it to be Saḥīḥ in his book *Saḥīḥ at-Targhīb wa at-Tarhīb* No. (2327).

myself, and I used to forbid you to do bad deeds, yet I used to do them myself."[9]

We ask Allāh for well-being and safety from that. For this reason, it is incumbent upon the layman as well as the student of knowledge to make efforts towards getting accustomed to implementation (of knowledge). One's concern should be directed to implementing knowledge. It shouldn't be just for acquiring knowledge and listening to it. Because just listening to knowledge without having the concern for acquiring it is only a means for increasing proofs against the servant.

The Salaf attained a high level of cautiousness and dread as it pertains to this matter. A number of the Salaf have said,

وَدِدْتُ أَنَّ الأَمْرَ كَفَافٌ

"I wish that all these privileges will counterbalance."

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[9] Saḥīḥ al-Bukhārī No. (3267).

Meaning, what he acquired from the Sunan acts, aḥādith, and memorization.

وَدِدْتُ أَنَّ هَذَا الْأَمْرَ كَفَافٌ لَا لِي وَ لَا عَلَيَّ

> **“I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything.”**

This statement came from them out of intense dread of meeting Allāh (سُبْحَانَهُ وَتَعَالَىٰ) and being questioned about their knowledge as mentioned in the Ḥadīth,

لاَ تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عِلْمِهِ فِيمَا فَعَلَ

> **“The feet of the slave of Allāh shall not move [on the Day of Resurrection] until he is asked about his knowledge and what he did with it.”**

Meaning, all of this knowledge which he acquired he wished that it will counterbalance so that he would neither lose nor gain anything. They would say this statement out of intense fear. Indeed Allāh (سُبْحَانَهُ وَتَعَالَىٰ) placed within them two tremendous ranks:

- ❖ Performing deeds in an excellent manner.
- ❖ And being afraid that Allāh (سُبْحَانَهُ وَتَعَالَىٰ) will not accept their deeds.

Just as Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says concerning the believers,

﴿ وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ٦٠ ﴾

"And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning)." [*Sūrah al-Mu'minūn* 23:60]

Meaning, they were afraid. What were they afraid of? ʿĀʾishah (رَضِيَ ٱللَّهُ عَنْهَا) said to the Messenger (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ),

يَا رَسُولَ اللَّهِ ﴿ وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ ﴾ أَهُوَ الرَّجُلُ الَّذِي يَزْنِي وَيَسْرِقُ وَيَشْرَبُ الْخَمْرَ قَالَ " لاَ يَا بِنْتَ أَبِي بَكْرٍ -

أَوْ يَا بِنْتَ الصِّدِّيقِ - وَلَكِنَّهُ الرَّجُلُ يَصُومُ وَيَتَصَدَّقُ وَيُصَلِّي وَهُوَ يَخَافُ أَنْ لاَ يُتَقَبَّلَ مِنْهُ

"O Messenger of Allāh! 'And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear." [23:60] Is this the one who commits adultery, steals and drinks alcohol?' He said: 'No, O daughter of Abu Bakr' – O daughter of Siddiq – rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him."[10]

For this reason, al-Ḥasan al-Basri (رَحِمَهُ ٱللَّهُ) commented,

إِنَّ الْـمُؤْمِنَ جَمَعَ بَيْنَ إِحْسَانٍ وَ مَخَافَةٍ ، وَالْـمُنَافِق جَمَعَ بَيْنَ إِسَاءَةٍ وَ أَمنٍ

"Indeed, the believer has within him excellent practice (in deeds) and fear. However, the hypocrite has within him poor practice (in deeds) and a false sense of hope."

[10] Sunan Ibn Majah (5/37) No. (4338).

The believer has within him excellent practice in his actions, worship, and acts which draw him near to Allāh (سُبْحَانَهُوَتَعَالَىٰ) while at the same time he is afraid. He seeks knowledge, performs the Ṣalāh, and other acts of obedience all while being afraid (that it won't be accepted). He also has hope within his heart as Allāh (سُبْحَانَهُوَتَعَالَىٰ) says,

﴿ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ﴾

"and they hope for His Mercy and fear His Torment." [*Sūrah al-Isrā* 17:57]

The believer spends his life on this path. As for the hypocrite, he has poor practice (in deeds) and doesn't fear meeting Allāh (سُبْحَانَهُوَتَعَالَىٰ). For this reason, the hypocrite is severely inclined toward the Dunya only; acquiring this worldly life and pretend to perform deeds to acquire worldly matters and be seen by the people as Allāh (سُبْحَانَهُوَتَعَالَىٰ) says,

﴿ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ١٤٢ ﴾

"and to be seen of men, and they do not remember Allāh but little." [*Sūrah an-Nisā'* 4:142]

Whereas the true believer ambition is directed towards the hereafter, its reward, seeking Allāh's (سُبْحَانَهُ وَتَعَالَىٰ) pleasure, and increasing in deeds which are a means obtaining Allāh's (سُبْحَانَهُ وَتَعَالَىٰ) good recompense. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَنُودُوٓاْ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ ﴾

"And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do." [*Sūrah al-'Arāf* 7:43]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُواْ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾ ﴾

> **"Those whose lives the angels take while they are in a pious state (i.e., pure from all evil, and worshipping none but Allāh Alone) saying (to them): *Salāmun 'Alaykum* (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world)."** [*Sūrah an-Nahl* 16:32]

Therefore, good deeds are a means for entering the eternal paradise.

So, the Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) statement,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

> **"When Allāh wants good for a person He bestows on him Fiqh of the Religion."**

What is intended by "Fiqh of the Religion" is the knowledge that necessitates implementation, and because of this the Muslim is obliged to make efforts in that with knowledge and implementation. (of that knowledge) together. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ ﴾

> **"It is He Who has sent His Messenger (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) with guidance and the religion of truth."** [*Sūrah at-Tawbah* 9:33]

Here **'guidance'** refers to beneficial knowledge and **'the religion of truth'** refers to righteous deeds. The tremendous supplication which the Muslim beseech Allāh numerous times throughout the day and night in Sūrah al-Fātiḥah....

﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧ ﴾

> **"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)."**

...mentions those whom Allāh has bestowed His Grace. They are those whom Allāh (سُبْحَانَهُ وَتَعَالَىٰ) placed knowledge and implementation within them and granted them success to that; meaning beneficial knowledge and righteous deeds.

Those whom as Allāh says, **"those who earned Your Anger"** have with them knowledge yet they don't implement it as Allāh says about the Jews in another verse,

﴿ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا ﴾

> **"The likeness of those who were entrusted with the (obligation of the) Taurat (Torah), but who subsequently failed in those (obligations)"** [*Sūrah al-Jumuʿah* 62:5]

Meaning, they did not implement that knowledge. The third category are those have action without any knowledge. They are diligent in acts of worship and various deeds that draw one near to Allāh; however, they do that without any knowledge or Fiqh of the Religion. Therefore, they increase in acts of misguidance, innovation, desires, and superstition. Rather, there are some people, because of their complete and utter ignorance, that remain upon committing acts of associating partners with Allāh (سُبْحَانَهُ وَتَعَالَىٰ) every day. They supplicate to those in the graves, seeking relief (from hardship), and seeking aid from them. They do all

this hoping this is a means for entering paradise and how absurd to think that Shirk is a means for entering Paradise. Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) says,

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

"Verily! Allāh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that." [*Sūrah an-Nisā*ʾ 4:116]

So, when the Muslim understands that the three categories are:

- Knowledge and implementation
- Knowledge without implementation
- And implementation without knowledge

He will come to know that those whom Allāh has bestowed His Grace are those who have acquired knowledge and implement it he will take it seriously and be diligent in obtaining these two affairs as well as

having great concern for them in order to be among those aforementioned in the verse.

O Allāh! Our Deity, Lord, and Master grant us success to what you love and are pleased with of correct statements and righteous actions. Please bestow upon us all beneficial knowledge, wholesome provisions, and deeds that are accepted. Guide us to Your straight path. O Allāh! set right for us our religion which is the safeguard of our affairs. And set right for us the affairs of our world wherein is our living. And set right for us our Hereafter on which depends our after-life. And make the life for us (a source) of abundance for every good and make our death a source of comfort for us protecting us against every evil. O Allāh! Mend our social relationships amongst ourselves, mend our hearts, and guide us to the path of peace. Bring us out of the darkness and into the light, bless us in our hearing, our sight, our wives, our offspring, our time and wealth. Make blessed wherever we are. O Allāh! Forgive us, our parents, the Muslims—male and female, the believers—male and female, those who are living amongst them as well as those who have passed away. Our Lord! Indeed, we have wronged

ourselves, and if You don't forgive us and show mercy to us, we surely will be amongst the losers.

O Allāh! Glorified be You and All the praises are for You. There is none worthy of worship besides You. I seek your forgiveness and repent to You. May Allāh raise the rank of His servant and Messenger, our Prophet Muḥammad, his family, and all his Companions and grant them all peace.

SECOND LESSON

All praise belongs to Allāh. We praise Him, seek His aid and forgiveness, and we repent to Him and seek from with Allāh from the evilness of our souls and the wickedness of our actions. Whomever Allāh guides none can mislead him, and whoever is led astray none can guide him. I openly testify that none has the right to be worshipped in truth except Allāh alone Who has no partners. I also testify that Muḥammad is His servant and Messenger; may Allāh raise his rank and grant him, his family, and all of his Companions peace. O Allāh! We have only gained knowledge through what You have taught us. O Allāh! Teach us what will benefit us and increase us in it. O Allāh! We ask You for beneficial knowledge, good wholesome provisions, and acceptable deeds.

My distinguished brothers, yesterday we discussed the Ḥadīth of Abū Mu'āwiyah (رَضِيَ ٱللَّهُ عَنْهُ) in which the Prophet (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

This Ḥadīth is reported in Saḥīḥ al-Bukhārī, Saḥīḥ Muslim, and others. This tremendous Ḥadīth which we mentioned yesterday demonstrates in a clear manner the status of knowledge, its tremendous virtue, the nobility of its people, and their great standing before Allāh (عَزَّوَجَلَّ). It also directs (us) to the great reward and honored abode Allāh (تَبَارَكَ وَتَعَالَىٰ) has prepared for them.

The Prophet's statement, **"When Allāh wants good for a person"** contains the word 'good' which is mentioned in an indefinite article form (i.e., in Arabic grammar) which indicates the tremendous and abundant recompense of those in the Ḥadīth before Allāh (سُبْحَانَهُ وَتَعَالَىٰ). It also indicates they have of worldly and hereafter good.

We learned yesterday from what some of the people of knowledge have mentioned that what is intended by **'Fiqh of the Religion of Allāh (تَبَارَكَ وَتَعَالَىٰ)'** is that Fiqh

which necessitates implementation; because the goal behind knowledge is to be implemented. Knowledge is only to be sought out for the purpose of implementation otherwise the knowledge will be like a loan in which leaves the person without him benefiting or making use it. Because of this the purpose of knowledge is to be implemented and is a means to achieve nearness to Allāh (سُبْحَانَهُ وَتَعَالَىٰ).

Allāh (عَزَّوَجَلَّ) created the creation for knowledge and implementation together; not for knowledge without action or vice versa as Allāh's (سُبْحَانَهُ وَتَعَالَىٰ) statement denotes,

﴿ ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا ١٢ ﴾

"It is Allāh Who has created seven heavens and of the earth the like thereof (i.e., seven). His Command descends between them (heavens and earth) that you may know that Allāh has power

over all things and that Allāh surrounds (comprehends) all things in (His) Knowledge." [*Sūrah at-Ṭalāq* 65:12]

And in another verse Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) says,

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ٥٦ ﴾

"And I (Allāh) created not the jinns and humans except they should worship Me (Alone)." [*Sūrah Adh-Dhaariyaat* 51:56]

In the first of the two verses Allāh (جَلَّوَعَلَا) mentions that He created the creation, the heavens, and the earth so that they would come to know that He has power over all things and encompasses all things in His knowledge. This verse indicates that the purpose why things are created is knowledge.

As for the second verse where Allāh (سُبْحَانَهُۥوَتَعَالَىٰ) says, **"and I (Allāh) created not the Jinns and humans except they should worship Me (Alone)"** indicates that the purpose why things are created is an implementation (of that knowledge, worship, and obtaining nearness to Allāh (سُبْحَانَهُۥوَتَعَالَىٰ). So, based on this the people of knowledge

(رَحِمَهُمُ ٱللَّهُ) have said that "indeed the Tawhīd in which the universe was created for and brought into existence to actualize has two aspects:

- An aspect as it relates to knowledge
- And another aspect as it relates to action/implementation.

So, both aspects are required, and the servant's Tawhīd cannot be established without the other nor can he be a true practitioner of monotheism without knowledge and implementation; without knowledge, ʾĪmān, confirming and affirming everything Allāh (سُبْحَانَهُ وَتَعَالَىٰ) commands His servant by believing, having conviction, implementation, worship of Allāh (سُبْحَانَهُ وَتَعَالَىٰ), obeying Him by fulfilling His commands and staying away from His prohibitions.

People, as it relates to actualizing knowledge and implementation (of that knowledge) which are the purpose behind our creation, are categorized into three groups. So, for this great matter or learning these three groups, it is reiterated with the Muslim numerous times through his day and night in Sūrah al-Fātihah,

﴿ ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ۝٧ ﴾

"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." [*Sūrah al-Fātihah* 1:6-7]

Allāh (جَلَّ وَعَلَا) mentions three categories:

- ❖ One category whom Allāh has bestowed His Grace upon them,
- ❖ Those who are misguided,
- ❖ And those who earned Allāh's Anger.

We are ordered to supplicate to Allāh (سُبۡحَانَهُ وَتَعَالَىٰ) that He guide us to the path of those who have been bestowed His Grace; we have been ordered to seek refuge from the path of those have earned His Anger and the misguided. We supplicate with this supplication as a religious duty and obligation at least seventeen times throughout the day and night in our five daily Ṣalāh.

Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧ ﴾

"Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." [*Sūrah al-Fātihah* 1:6-7]

Those who have been bestowed Allāh's Grace are those who have knowledge and action, beneficial knowledge and righteous deeds. They have a great concern for worshiping Allāh. Their worship of Allāh (سُبْحَانَهُ وَتَعَالَىٰ) conforms with what Allāh has legislated; It is not possible for one to worship Allāh (سُبْحَانَهُ وَتَعَالَىٰ) according to the legislation unless without beneficial knowledge derived from the Book of Allāh (جَلَّ وَعَلَا) and the Sunnah of His Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ).

As for those who have earned Allāh's anger they are those who have knowledge, yet they do not implement it as Allāh (جَلَّ وَعَلَا) says about the Jews,

﴿ مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ﴾

"The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them)." [*Sūrah al-Jumuʿah* 62:5]

The meaning of, **"but who subsequently failed in those (obligations)"** refers them not implementing the Taurat. As for the misguided they are those who do action, strive, and are diligent in deeds yet it is done without knowledge. They worship Allāh (عَزَّوَجَلَّ) upon misguidance, desires, and falsehood without depending upon the legislation of Allāh (سُبْحَانَهُوَتَعَالَىٰ) or what He calls His servant to of obtaining nearness. Allāh (عَزَّوَجَلَّ) does not accept any path to Him or any path of obtaining His pleasure except the path of those who have been bestowed His Grace which is them who have beneficial knowledge and righteous deeds.

Allāh (عَزَّوَجَلَّ) says,

﴿ هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ﴾

"It is He Who has sent His Messenger (Muḥammad صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) with guidance and the religion of truth (Islām), to make it superior to all religions." [*Sūrah at-Tawbah* 9:33]

The word **"guidance"** refers to beneficial knowledge and **"the religion of truth"** refers to righteous deeds. This is what Allāh (سُبْحَانَهُوَتَعَالَىٰ) is pleased with and what He has legislated for His servants, and He has created them for that purpose. So, whoever doesn't have any knowledge is *Dālīn* (i.e., misguided in knowledge) and whoever doesn't have any action (to that knowledge) is *Ghāqwin* (i.e., misguided in action). Allāh (سُبْحَانَهُوَتَعَالَىٰ) says praising His Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) and clarifying the perfection of his knowledge and implementation (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ). Allāh (سُبْحَانَهُوَتَعَالَىٰ) says,

> **"Your companion (Muḥammad ﷺ) has neither gone astray nor has erred."** [*Sūrah an-Najm* 53:2]

This statement negates going astray (*Dalāl*)[11] from the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) which affirms the complete knowledge. It also negates erring (*Ghāwin*)[12] which affirms complete action. So, the one who is astray (*Dālūn*) has no knowledge, and the one who erred (*Ghāwin*) only has misguided actions. The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said clarifying the status of the rightly guided successors after him; he also commends them with having complete knowledge and action. He said,

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

> **"So, you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rāshidīn (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar**

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[11] **TN:** the word *Dalāl* refers to misguidance in knowledge.
[12] **TN:** the word *Ghāwin* refers to erring in deeds.

teeth]. Beware of newly invented matters [in the religion], for verily every Bid'ah (innovation) is misguidance."

Ar-Rāshid is one whose actions are correct, and *al-Mahdi* is one whose knowledge correct. The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) commended them with these two qualities, knowledge and implementation. So, based upon this the Prophet's (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) statement,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

Doesn't merely refer to increasing of knowledge, memorization of the texts, studying issues, and sitting in the gatherings of knowledge. Rather, what is intended by that statement is the Fiqh (understanding/knowledge) which necessitates implementation whereas the student's determination to learn the religion of Allāh (تَبَارَكَ وَتَعَالَىٰ) is to worship and obtain nearness to Allāh (سُبْحَانَهُ وَتَعَالَىٰ) by what has been legislated. His determination should not be merely for increasing his knowledge,

memorization, and gaining a deeper understanding of the issues.

His determination in seeking knowledge and acquiring it should be focused on removing ignorance from himself, rectifying his deeds, and obtaining nearness to His Lord (تَبَارَكَ وَتَعَالَى). So, by that he rectifies himself then he calls the people to this good which Allāh (سُبْحَانَهُ وَتَعَالَى) guided him to and granted him success to obtain. These concepts have been summarized in Sūrah al-'Asr where Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَٱلْعَصْرِ ١ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ٢ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ٣ ﴾

"By *Al-'Asr* (the time). Verily! Man is in loss, except those who believe (in Islāmic Monotheism) and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience." [*Sūrah al-'Asr* 103:1-3]

Whoever doesn't possess these qualities mentioned in this Sūrah is in loss because Allāh (عَزَّوَجَلَّ) only made an exception those who are distinguished with these qualities as mentioned, **"except those who believe and do righteous good deeds, and recommend one another to the truth, and recommend one another to patience."** This is the Fiqh which Allāh commends, mentions their virtues and good qualities in this Ḥadīth,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

If we were to study the practical biography, blessed guidance, and firm path in which the Companions of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) were upon in possessing these two matters, their diligence for knowledge and implementation, their swiftness in it carrying out immediately upon hearing it, their perseverance to it with high determination and sound resolve we would come to understand the reality of having Fiqh of Allāh's (سُبْحَانَهُ وَتَعَالَىٰ) religion.

When we analyze some examples on this subject matter, we begin to understand the high-level of determination that the Companions (رَضِيَ اللَّهُ عَنْهُمْ) who proceeded (us) in goodness as it pertains to seeking knowledge in order to implement it were upon. By doing so, we also learn about their swiftness in applying, executing, racing towards this immediately after hearing it without hesitation.

Among those examples is what Imām Muslim reported in his Saḥīḥ in the Ḥadīth of ibn ʿAbbās (رَضِيَ اللَّهُ عَنْهُمَا) in which he said,

أن رسول الله صلى الله عليه وسلم رأى خاتمًا من ذهب في يد رجل، فنزعه فطرحه وقال: " يعمد أحدكم إلى جمرة من نار فيجعلها في يده !" فقيل للرجل بعد ما ذهب رسول الله صلى الله عليه وسلم : خذ خاتمك؛ انتفع به. قال: لا والله لا آخذه أبدًا وقد طرحه رسول الله صلى الله عليه وسلم

"Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saw a man wearing a gold ring. So, he (the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) pulled it off and threw it away, saying, "One of you takes a live coal, and puts it in his

hand." It was said to the man after Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) had left: "Take your ring (of gold) and utilize it," whereupon he said: "No, by Allāh, I would never take it when Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) has thrown it away."[13]

Despite him taking the ring and using it in a lawful manner he felt disgusted at the thought. The Prophet (عَلَيْهِٱلصَّلَاةُوَٱلسَّلَامُ) threw it on the ground, so he renounced it because the Prophet (عَلَيْهِٱلصَّلَاةُوَٱلسَّلَامُ) pulled it off of his hand and threw it on the ground. How many people do you see who listen to Aḥādith, warnings, and threats yet still wear things that are unlawful. The Aḥādith of the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) reaches their hearing and ears time, and again he listens to reprimands, prohibitions, threats, and warnings, yet he still remains upon what he is on as though as the matter doesn't pertain to him; as though he is not the one being addressed, and he has no concern. Rather, some people turn to arguing.

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[13] Saḥīḥ Muslim No. (191).

One’s determination gives up being concerned with implementation (of knowledge) and turns to argumentation. Allāh (سُبْحَانَهُوَتَعَالَىٰ) says,

﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ ﴾

“They quoted not the above example except for argument. Nay! But they are a quarrelsome people.” [*Sūrah az-Zukhruf* 43:58]

The Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said,

مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلاَّ أُوتُوا الْجَدَلَ " . ثُمَّ تَلاَ هَذِهِ الآيَةَ ﴿ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ ﴾

“No people go astray after having followed right guidance, but those who indulge in disputes.’ Then he recited the Verse: “They quoted not the

above example except for argument. Nay! But they are a quarrelsome people.'"[14]

So, the person busies himself with arguing and leaves off implementation. Based upon this the circumstance of the one who hears the Ḥadīth and desire fills his heart to apply and implement the Ḥadīth verses one who listens to the Ḥadīth and abandons implementation. The first-person desires to implement the Ḥadīth; his heart immediately turns to execute it. As for the other person who doesn't have in his heart any desire to implement the Ḥadīth is distracted from executing it by arguing. So, he begins to ask questions which demonstrates his aversion and lack of ambition towards implementing anything.

Therefore, he begins to argue like a child when ordered to do something and he doesn't want to carry it out; so, starts asking numerous questions until the person who requested from him becomes weary and leaves him alone. For example, he says, "Bring me some water" the child asks, "Do you want the water in a cup or in something else? Do you want the water to be cold or hot?

[14] At-Tirmidhī No. (3253).

Tayyib, do you want like such and such?" he does this until the person says, "Never mind I don't want it."

Like this, the one who doesn't desire to implement the Ḥadīth will immediately rush into argumentation. He begins asking numerous questions, and its result is that he doesn't have any interest. He doesn't have any ambition to carry out any of the aḥādith that contain a threat which would frighten and shake the heart. Therefore, he begins to say, "Okay, is it like this or like that?" He rushes into questions which denote his indifference and disinterest in carrying out (anything).

When the prohibition of intoxicants was revealed, Anas (رَضِيَ ٱللَّهُ عَنْهُ) said in Saḥīḥ al-Bukhārī and Muslim,

كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَأَبَا طَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ شَرَابًا مِنْ فَضِيخٍ وَتَمْرٍ فَأَتَاهُمْ آتٍ فَقَالَ إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ . فَقَالَ أَبُو طَلْحَةَ يَا أَنَسُ قُمْ إِلَى هَذِهِ الْجَرَّةِ فَاكْسِرْهَا . فَقُمْتُ إِلَى مِهْرَاسٍ لَنَا فَضَرَبْتُهَا بِأَسْفَلِهِ حَتَّى تَكَسَّرَتْ

"I was serving a drink to Abū 'Ubaydah bin Jarrah, Abū Talha and Ubay bin Ka'b prepared

> **from unripe dates and fresh dates when a visitor came, and he said: Verily liquor has been prohibited. Thereupon, Abū Talha said: Anas, stand up and break this pitcher. I stood up and (took hold) of a pointed stone and struck the pitcher with its lower part until it broke into pieces."**

He broke the container of liquor in an instant without any argument. He had a genuine ambition to carry out (what he had learned).

Saḥīḥ Muslim mentions the Ḥadīth of ʿUmar ibn al-Khattaab (رَضِيَ اللَّهُ عَنْهُ) who said, "I heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say,

لاَ تَحْلِفُوا بِآبَائِكُمْ، وَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ

> **"Do not swear by your fathers, and whoever wants to swear should swear by Allāh."[15]**

ʿUmar bin al-Khattaab was accustomed to since the Pre-Islāmic era of swearing by his father, and it had become

[15] Saḥīḥ al-Bukhārī No. (7041).

2nd nature to him. It would continuously be on his lips to swear by his father. We understand that if a person has something which has become 2nd nature for him to say and he has become accustomed to saying it when he becomes aware that this matter is wrong, and he refrains from it; sometimes it may slip out of his mouth from time to time.

For this reason, the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said,

مَنْ حَلَفَ فَقَالَ فِي حَلِفِهِ بِاللاَّتِ وَالْعُزَّى. فَلْيَقُلْ لاَ إِلَهَ إِلاَّ اللَّهُ

> **"Whoever swears saying in his oath. 'By Al-Lat and Al-`Uzza,' should say, 'None has the right to be worshipped but Allāh."**[16]

Meaning, saying the statement of Tawhīd as an expiation because their tongues had become accustomed (to swearing like this). It came out their mouth unintentionally. So, when ʿUmar bin al-Khattaab (رَضِيَ ٱللَّهُ عَنْهُ) hear the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) say,

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[16] Saḥīḥ al-Bukhārī No. (6650).

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ " . قَالَ عُمَرُ فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهَا ذَاكِرًا وَلاَ آثِرًا

"Allāh, the Great and Majestic, forbids you to swear by your fathers. ʿUmar said: By Allāh. I have never sworn (by my father) since I heard Allāh's Messenger (ﷺ) forbidding it mentioning them" on my behalf or on behalf of someone else."[17]

Meaning, he didn't swear those things—not on my behalf or on behalf of someone else. Whereas some people have been cited these aḥādith and texts which mention that this action is Shirk and disbelief like what the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) said,

مَنْ حَلَفَ بِغَيْرِ اللَّه فَقَدْ كَفَرَ أَوْ أَشْرَكَ

[17] Saḥīḥ Muslim No. (1646).

"Whoever swears by other than Allāh, he has committed disbelief or Shirk."[18]

As for what is mentioned concerning a threat, we find some people remaining in the same circumstance, not even caring. Some of them you find wanting to free themselves from it. However, it gets the best of them or indifference, and lack of consideration gets the upper hand over them.

So, based on this what has been mentioned in this situation, for example, a person advises another who swears by the Prophet and warns him. He mentions to him the texts (proofs) until he understands and is convinced. So, when the one being advised is convinced he wants to reassure the person of his adherence to the matter and swears by the Prophet that he will never again. However, according to what his tongue is accustom to his circumstance continues (unchanged).

This is why when we look at our reality and the reality of the Salaf we find a huge difference as it pertains to application (of knowledge) even when we look at Sunan

[18] At-Tirmidhī No. (1535).

acts and recommended (acts) we find a huge difference. The Companions' (رَضِيَٱللَّهُعَنْهُمْ) determination directed towards implementation was astonishing.

Reported in Saḥīḥ al-Bukhārī and Saḥīḥ Muslim from the Ḥadīth of Abū Hurayrah (رَضِيَٱللَّهُعَنْهُ),

أَنَّ فَاطِمَةَ، أَتَتِ النَّبِيَّ صلى الله عليه وسلم تَسْأَلُهُ خَادِمًا وَشَكَتِ الْعَمَلَ فَقَالَ " مَا أَلْفَيْتِيهِ عِنْدَنَا." قَالَ " أَلاَ أَدُلُّكِ عَلَى مَا هُوَ خَيْرٌ لَكِ مِنْ خَادِمٍ تُسَبِّحِينَ ثَلاَثًا وَثَلاَثِينَ وَتَحْمَدِينَ ثَلاَثًا وَثَلاَثِينَ وَتُكَبِّرِينَ أَرْبَعًا وَثَلاَثِينَ حِينَ تَأْخُذِينَ مَضْجَعَكِ

"that Fātimah (رَضِيَٱللَّهُعَنْهَا) the daughter of the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ)came to him (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) and asked for a servant and told him of the hardship of household work. He said:

'You would not be able to get a servant from us. Shall I direct you to what is better than the servant for you? Recite Subhāna Allāh thirty-three times,

> **al- Hamdu li-Allāh thirty-three times and Allāh-o-Akbar thirty-four times as you go to bed.’”**[19]

The people of knowledge deduced from this Ḥadīth that the legislated remembrance of Allāh (سُبْحَانَهُ وَتَعَالَىٰ) gives the body strength and zeal to carry out deeds immediately. For this reason, Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) mentioned that Shaykh ul-Islām Ibn Taymiyyah would sit in the masjid until Ḍuḥā remembering Allāh. So, he said,

> “I asked him on one occasion concerning this matter, and he said, ‘If I didn’t do this my strength would grow weak.’”

Meaning, his strength would wane, and my body would become flaccid without any vigor. Thus, Dhikr (legislated remembrance) gives the body strength. ‘Ali (رَضِيَ ٱللَّهُ عَنْهُ) said,

فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم

[19] Saḥīḥ Muslim No. (2728).

"I did not leave them (Tasbīh Fātimah) since I heard them from the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)."

Look at his promptness and perseverance. He said, **"since I heard them from the Messenger of Allāh** (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)" one of those present chose a crucial night which was the night of Siffin. This night the war (fighting) was going on, and what is known is that there are intense situations that a person would be distracted from what he is accustom and familiar with.

So, when ʿAli (رَضِيَ ٱللَّهُ عَنْهُ) said, "I did not leave them (Tasbīh Fātimah) since I heard them from the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)" a man said to him, "Except on the night of Siffin?" he replied, "not on the night of Siffin" meaning this night which the likes of it will distract the person from matters that he is accustom to and perseveres on. He said, "I did not leave them except for on this night."

Another benefit from his statement is that legislated remembrances require continuous perseverance and consistent care with the intent on not missing out on attaining the fruits and the effects derived from it.

Based upon this among the matters which cite this circumstance is what is mentioned in Saḥīḥ Muslim on the authority of Abān bin ʿUthmān (i.e. the son of ʿUthmān bin ʿAffān رَضِيَ ٱللَّهُ عَنْهُ) when he narrated the Ḥadīth of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ),

مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لاَ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلاَثَ مَرَّاتٍ لَمْ تُصِبْهُ فَجْأَةُ بَلاَءٍ حَتَّى يُصْبِحَ وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلاَثَ مَرَّاتٍ لَمْ تُصِبْهُ فَجْأَةُ بَلاَءٍ حَتَّى يُمْسِيَ

> **"If anyone says three times: "In the name of Allāh, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower" he will not suffer sudden affliction till the morning, and if anyone says this in the morning, he will not suffer sudden affliction till the evening."[20]**

So, when Abān narrated the Ḥadīth a man looked at him perplexed. Because Abān was afflicted with hemiplegia which is paralysis of one side of the body. The man kept looking at the area he was afflicted on his body in a

[20] Sunan Abī Dawūd No. (5088).

perplexed manner; as though his look said, "Nothing harmed you! Then what is this you have been afflicted with?!" Abān understood what his glance meant so responded, "Don't look at me (like that) for I forgot to say the statement one time and Allāh decreed what he decreed."

This matter requires the person to make efforts with continuous perseverance as well as striving towards that. When Imām al-Qurtubi (رَحِمَهُ ٱللَّهُ), the scholar in Tafsīr, cited the Ḥadīth of the Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ),

مَنْ نَزَلَ مَنْزِلاً ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ

"Whoever stops at a stopping place and then says: 'I seek refuge in Allāh's Perfect Words from the evil of what He has created, (A`ūdhu bi-kalimātillāhit-tāmmāti min sharri mā khalaq)' nothing shall harm him until he departs from that stopping place of his."[21]

[21] At-Tirmidhī No. (3437).

He said,

> “I didn’t leave out saying it since I first heard it except for one time when I was in *al-Maḥdīyah*” which is a division of a country. He said, “Our house was in *al-Maḥdīyah,* and I was stung by a scorpion. I had remembered that I forgot to say this supplication that night.”

Another example of promptness and perseverance is the Ḥadīth of Umm Ḥabībah (رَضِيَ اللَّهُ عَنْهَا) in Saḥīḥ Muslim in which she said,

سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ رَكَعَ ثِنْتَىْ عَشْرَةَ رَكْعَةً فِي يَوْمِهِ وَلَيْلَتِهِ سِوَى الْمَكْتُوبَةِ بَنَى اللَّهُ لَهُ بِهَا بَيْتًا فِي الْجَنَّةِ

> **“I heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say: 'Whoever prays twelve Rak’ah during the day and night, apart from the prescribed prayers, Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) will build for him a house in Paradise.’”**[22]

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[22] Sunan an-Nisā’i No. (1796).

She said,

مَا تَرَكْتُهُ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم

"I never stopped doing it since I heard it from the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)."

Also, several narrators in Saḥīḥ Muslim said after mentioning the Ḥadīth said that statement, "I never stopped doing it since I heard it from the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)."

Al-Bukhārī collected in his Saḥīḥ from the Ḥadīth of Abū Hurayrah (رَضِيَ ٱللَّهُ عَنْهُ) in which he said,

أَوْصَانِي خَلِيلِي بِثَلاَثٍ لاَ أَدَعُهُنَّ حَتَّى أَمُوتَ صَوْمِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَصَلاَةِ الضُّحَى، وَنَوْمٍ عَلَى وِتْرٍ

"My friend (the Prophet) advised me to do three things, and I shall not leave them till I die, these are: To fast three days every month, to offer the Duḥā prayer, and to offer witr before sleeping."[23]

[23] Saḥīḥ al-Bukhārī No. (1178).

Similar to that was collected by Imām Muslim in his Saḥīḥ from the Ḥadīth of Abū ad-Dardā᾽ (رَضِيَٱللَّهُعَنْهُ) who said a similar statement. The examples in the life of the Salaf (رَضِيَٱللَّهُعَنْهُمْ) as it pertains to this matter are numerous even the from the youth among the Companions.

Imām al-Bukhārī and Muslim collected in their Saḥīḥ that ʿUmar bin Abī Salamah (رَضِيَٱللَّهُعَنْهُمَا) said,

كُنْتُ غُلاَمًا فِي حَجْرِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا غُلاَمُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ ". فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ

“I was a boy under the care of Allāh’s Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ), and my hand used to go around the dish while I was eating. So, Allāh’s Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said to me, ‘O boy! Mention the Name of Allāh and eat with your right hand, and eat of

> **the dish what is nearer to you." Since then I have applied those instructions when eating."[24]**

Yet mothers and fathers become weary in their homes with their children from forbidding them food practices that oppose the Sunnah. They say to their children, "O such and such! O, dear son! Over and over…that is a mistake." Yet ʿUmar ibn Abī Salamah (رَضِيَٱللَّهُعَنْهُ) said, "Since then I have applied those instructions when eating."

In addition, when we look at the circumstance of the Salaf—particularly Imām ʾAḥmad, the author *al-Musnad*—which is an encyclopedia filled with aḥādith from the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ). He said,

> "I had not heard a single Ḥadīth except that I implemented it; even when it reached me that the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) would be cupped, and he would pay the person performing the cupping with a Dīnār. So, I got cupped and paid the person performing the cupping with a Dīnār."

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[24] Saḥīḥ al-Bukhārī No. (5376).

Qays al-Mulāi (رَحِمَهُ ٱللَّهُ) said,

> "When you hear a Ḥadīth implement it even if it is once so that you become of its people who perform these deeds."

What is intended by his statement is the Aḥādith as it pertains to the Sunan, *Raghā'ib*, and recommended acts; perform it at least once. As for if the person abandons it entirely and his ambition isn't directed to implementing it this is a matter which the Pious Predecessors (رَحِمَهُمُ ٱللَّهُ) were not upon.

When Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) mentioned the Ḥadīth of Abū Umāmah that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ

> **"Whoever recites Ayat al-Kursi after every Ṣalāh, nothing will come in between him and Paradise except for death."[25]**

[25] Collected by at-Tabarānī in his book *al-Kabīr* No. (7532).

He (Ibn al-Qayyim) said,

> "It was conveyed to me that Shaykh ul-Islām ibn Taymiyyah (رَحِمَهُ ٱللَّهُ) said, 'I never left saying this after every Ṣalāh.'"

The transmissions and reports of the Salaf as it pertains to this subject matter are abundant. So, because of this, it is imperative that the student of knowledge is dedicated to these two matters (together), knowledge and implementation. That his purpose behind seeking knowledge is the implementation of it otherwise that knowledge will be a proof against him, not for him.

Sufyān (رَحِمَهُ ٱللَّهُ) was asked,

> "Which of the two is most beloved to you, knowledge or action?" he said, "Knowledge should only be sought out to be implemented."

So, don't seek knowledge and leave off action and don't seek action and abandon knowledge. Rather, unite both, knowledge and action…guidance and correct religion.

I ask Allāh al-Kareem, the Lord of the Tremendous Throne by His Most Beautiful Names and Lofty

Attributes that He bestows on us all beneficial knowledge, righteous good deeds, and wholesome provision. May He guide us to the straight path and may He not leave us to our own selves for a blink of an eye. May He rectify our religion which is a protection for our affairs. May He rectify our worldly life which contains our livelihood. May He rectify our hereafter which is our life after death. May He make life a means of increasing in all that is good; and may He make death a means of ease from everything evil. May Allāh rectify our social relationships between us and mend our hearts. May He guide us to the paths of peace and safety. May Allāh take us out of the darkness and into the light; may He bless our hearing, our sight, our spouses, our offspring, our wealth, and our time. May He bless us wherever we are.

We ask Allāh (جَلَّ وَعَلَا) to rectify all of our affairs and don't leave us to our own selves for a blink of an eye. May He forgive us, our parents, the Muslims—male and female, the believers—male and female, those who are alive and those who have passed away.

We ask Allāh (تَبَارَكَ وَتَعَالَى) to guide us to the straight path and safeguard us the wickedness of our souls and the evil

consequences of our actions. Indeed, Allāh (تَبَارَكَ وَتَعَالَىٰ) hears all supplication and is the one we hope for. Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). Allāh (سُبْحَانَهُ وَتَعَالَىٰ) knows best and May He raise the rank of His servant and messenger, our Prophet Muḥammad, his family, and all his companions and grants them all peace.

رَحِمَهُ اللهُ

APPENDIX 1: SOME BENEFITS FROM THE ḤADĪTH: WHEN ALLĀH WANTS GOOD FOR A PERSON HE BESTOWS ON HIM FIQH OF THE RELIGION[26]

In the name of Allāh, the Most Merciful, the Bestower of Compassion. I testify that none has the right to be worshipped—in truth—except Allāh alone Who has no partners. I also testify that Muḥammad is His servant and last Messenger. May Allāh raise his rank and grant him, his family, and all his companions peace.

O Allāh! Teach us what will be a benefit to us and make it useful to us. Increase us in beneficial knowledge and rectify all our affairs; don't leave us to ourselves for a blink of an eye.

To proceed:

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[26] This was taken from the website of Shaykh 'Abdur Razzāq bin 'Abdul Muhsin al-Badr. http://www.al-badr.net/detail/HBj9SRIENsTr

My discussion with my brothers is about some reflections and benefits from a tremendous Ḥadīth of the Noble Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) concerning the virtue of knowledge and its carriers.

In the Saḥīḥ of al-Bukhārī and Muslim on the authority of Mu'āwiyah (رَضِيَ ٱللَّهُ عَنْهُ) that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

> **"When Allāh wants good for a person He bestows on him Fiqh of the Religion."**

This Ḥadīth is tremendous! My distinguished group of brothers, it is imperative that we reflect on it in a good manner. Indeed, it is a Ḥadīth which possesses magnificent status and huge importance.

This Ḥadīth encourages knowledge, studying, and understanding the Religion of Allāh (تَبَارَكَ وَتَعَالَىٰ). It also clarifies the virtue and merit of those who have been granted success to tread on the avenues of this path.

The contains numerous benefits, and I will highlight what has been made easy for me.

The 1st benefit: All affairs and matters are under the Supreme will of Allāh. Nothing occurs in the universe unless He (سُبْحَانَهُ وَتَعَالَىٰ) wants it to happen. All virtues, blessings, and bounties are His alone. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ ﴾

"And my guidance cannot come except from Allāh, in Him I trust and unto Him, I repent." [*Sūrah Hūd* 11:88]

This is an important aspect of 'Aqīdah that all affairs belong to Allāh and are in His Hand (جَلَّ وَعَلَا). You are not given any knowledge or implementation of it unless Allāh grants you success towards it and bestows on you that.

He is the One who teaches the servant what he was unaware of. He is the One who grants the servant success to implement what he has learned—all of which in Allāh's hand. Allāh (عَزَّ وَجَلَّ) says,

﴿ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾ ﴾

"and taught you that which you knew not. And Ever Great is the Grace of Allāh unto you (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)." [*Sūrah an-Nisā*ʾ 4:113]

And Allāh (سُبْحَانَهُ وَتَعَالَىٰ) says,

﴿ ٱلرَّحْمَٰنُ ﴿١﴾ عَلَّمَ ٱلْقُرْءَانَ ﴿٢﴾ ﴾

"The Most Beneficent (Allāh)! Has taught (you mankind) the Qurʾān (by His Mercy)." [*Sūrah ar-Rahmaan* 55:1-2]

So, this is the virtue of Allāh (سُبْحَانَهُ وَتَعَالَىٰ); and this is the reason why the student of knowledge is obliged to visualize this context and significant aspect of ʿAqīdah on this subject matter as well as all subjects concerning this religion, the betterment of the servant—in his religious and worldly affairs.

So, this takes us to the 2nd benefit of this Ḥadīth.

The 2nd benefit: the importance of having true reliance in Allāh and seeking assistance from Him (جَلَّ وَعَلَا). As the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said in the authentic Ḥadīth,

اِحْرِصْ عَلَى مَا يَنْفَعُكَ, وَاسْتَعِنْ بِاَللَّهِ, وَلَا تَعْجَزْ

> **“Be keen on what benefits you and seek help from Allāh, and do not give up.”[27]**

And he (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said to Muʿādh,

إِنِّي لأُحِبُّكَ يَا مُعَاذُ " . فَقُلْتُ وَأَنَا أُحِبُّكَ يَا رَسُولَ اللَّهِ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " فَلاَ تَدَعْ أَنْ تَقُولَ فِي كُلِّ صَلاَةٍ رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

> **“I love you, O Muʿādh!' I said: 'And I love you, O Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)' Then the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'Never forget to say in every prayer: Rabbi a'inni 'ala dhikrika wa shukrika wa husni 'ibaadatika (My Lord, help**

[27] Bulūgh al-Marām Book #16, Ḥadīth No. (1569).

me to remember You, give thanks to You and worship You well.)"[28]

Thus, the student of knowledge needs Allāh's assistance in seeking knowledge, implementing what he learns, and remaining firm upon this knowledge and action that Allāh has granted him success to. He also needs Allāh's assistance in avoiding the distractions on the path to Allāh (جَلَّ وَعَلَا).

<u>The 3rd benefit:</u> The importance of Duʿā in the life of seeking knowledge and continuously resorting to Allāh (سُبْحَانَهُ وَتَعَالَىٰ). Because all matters are in His Hands and its governing are His (سُبْحَانَهُ وَتَعَالَىٰ).

Therefore, the servant's need of supplicating (to Allāh) is urgent. One of the Tābiūn, Muṭarrif bin Ash-Shakhīr (رَحِمَهُ ٱللَّهُ) said,

"I contemplated over the good, and I noticed an abundance of good from Ṣalāh, fasting, and acts of piety. I then discovered all of that is in the hands of

[28] Sunan an-Nisāʾi No. (1303).

Allāh. Thus, I became certain that Du'ā is the key to all of that is good."

Based on this the servant is in need of increasing his supplication to Allāh (سُبْحَانَهُ وَتَعَالَىٰ) especially that he asks Allāh to teach him what will benefit him. All of you should know that from the guidance of our Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) as it is mentioned in Sunan, the Ḥadīth Umm Salamah (رَضِيَ ٱللَّهُ عَنْهَا) that the Prophet said after performing Ṣalāh Fajr,

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلاً مُتَقَبَّلاً

"O Allāh, I ask You for beneficial knowledge, goodly provision, and acceptable deeds)."'[29]

These three matters which are brought together in the first part of one's day is the Muslims' goal and main objective. The Prophet (عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ) beginning with knowledge before the other matters in this supplication indicates that knowledge is the foremost matter one starts his day.

[29] Sunan Ibn Majah No. (925).

Among the greatest ruins is that one lets his day pass by and he has gained no portion of religious knowledge, surely this is a calamity.

This Ḥadīth denotes seeking knowledge should be apart of one's day. It doesn't occur during summer or spring break; rather, it is one's daily portion of gained knowledge. He strives daily according to his ability, and the students of knowledge vary in their seeking knowledge and making strives.

The 4th benefit: The Muslim's demeanor towards on the path of seeking knowledge should be that his heart finds ease and happiness and devotes himself to learning; that he comprehends the religion of Allāh (سُبْحَانَهُ وَتَعَالَىٰ). All of which are among the signs that Allāh wants good (for him). Because the Prophet (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

> **"When Allāh wants good for a person He bestows on him Fiqh of the Religion."**

So, when one finds himself having happiness, devotion and loving knowledge upon hearing that there are circles

of knowledge/learning (coming up) and he hastens to it. For example, it is mentioned to him of beneficial books he directs himself towards it. His chest is having happiness towards it and loving to learn—this is among the signs that Allāh wants good for him. All because the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

> **"When Allāh wants good for a person He bestows on him Fiqh of the Religion."**

<u>The 5th benefit:</u> understanding the opposite of what is taken from the Ḥadīth. Which is when one diverts himself from knowledge—Allāh's refuge is sought from that—, one having a dislike for sitting in the circles of knowledge. These are among the signs that Allāh doesn't want good for him and that he hasn't been bestowed success.

So, if one sees within himself indifference and unhappy with the sittings of knowledge; and he isn't inclined towards it, this is not a sign of one being bestowed success and that Allāh wants good for him. This is based on the Prophet's (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) statement,

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

"When Allāh wants good for a person He bestows on him Fiqh of the Religion."

The 6th benefit: The Prophet's (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) statement, **"He bestows on him Fiqh of the Religion"** consists of religious knowledge, its fundamental and subsidiary branches. Because with the people the word "Fiqh" refers to rulings as it relates to Ṣalāh, fasting, Ḥajj, even to the extent if it is said, "the Book of Fiqh" what is understood by it is the Book concerning Islāmic rulings on acts of worship.